PASTORAL LIFE

A PUBLICATION FOR PRIESTS

VAL - 1954

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PASTORAL LIFE is published by-monthly, with ecclesiastical approval, by the Society of St. Paul, 2187 Victory Blvd., Staten Island 14, N.Y., as a pastoral aid for priests. — Telephone: GIbralter 2-0047. — Entered as second-class matter at the Post Office of Staten Island, March 25, 1953, under the act of March 3, 1879. — Copyrighted, 1953, by the Society of St. Paul in the State of New York. — Member of the CPA. — *Subscription prices*: $1.50 yearly; 2 years $2.50; 4 years $5.00; Canada & Foreign $1.50.

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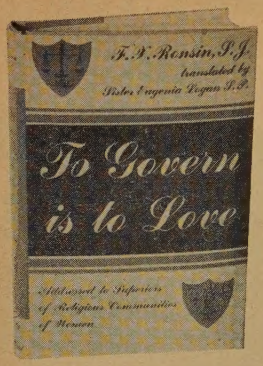
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Helping The Lay Folk To Shine

Rev. Edward F. Garesche', s.j.

ONE of the greatest needs among our Catholic people is without question the need of leadership. The opportunities offered to Catholics in the United States are unsurpassed. Granted that our people have their average share of talent and industry, there is no reason why at least one out of every five of the outstanding leaders in the United States should not be a Catholic.

When we ask ourselves, however, what is the present status of Catholic leadership, the answer is not very consoling. Who will say after careful survey of our various activities, in the professions, in literature, in art, in sciences, in politics, that one out of five of the outstanding leaders is a Catholic? Yet we might well expect that our Catholic people would have even more than their proportion of leaders. Surely we have every incentive for leadership, for Catholics and we only, have the true and perfect truth of Christ which is to enlighten and save the world. No one can lead so well as the instructed and fervent Catholic who has intelligence and decision. We know where we are going and we know the way, and the greater part of the world outside the Church knows neither the one or the other. We are the recipients of a mandate from Christ Himself to go and teach all nations whatsoever He has taught us and this commandment does not stop short at the ranks of the clergy, but is addressed to every member of the Church.

The world is besides especially in need of Catholic teaching and true leadership. The only possible

Father Garesche' is the founder-director of the Catholic Medical Mission Board, N. Y.

antidote to Communism, infidelity, immorality, dishonesty as they exist today is Catholic teaching and the grace which comes from Mass and the Sacraments. We have every reason therefore to wish that many of our laity, as well as our clergy, should be outstanding leaders and that in every branch of human activity. But when we go from profession to profession, from department to department of human activity, we become sadly aware how few of the great outstanding leaders are fervent Catholics. In medicine alone there are many capable Catholic practioners, but take a list of the leaders of this profession and see how many are Catholics. How many of the great scientists of our day are Catholics? How many of the great artists?

Sometime ago we were studying the list of the Nobel winners, which goes back some quarter of a century. As is well known, these prizes are given in the chief domains of human achievement. In the list in question the names of Catholics were marked by an asterisk, and truth to tell this sign appeared before the names of some prize winners who could hardly be called good Catholics. Yet, counting the Nobel prize winners who were found listed as Catholics and comparing their number with the total, we found that only about 5% were Catholics. As the average number of Catholics in the nations where the prize winners reside is well over 20% this means that only about one fourth as many Catholics won the Nobel prizes as might have been expected. Why?

Questionable reasons

As father and teacher of the faithful, the priest is surely concerned with this lack of leadership among our Catholic people. What are the reasons? How can things be changed? What part can the priest play in encouraging and educating for leadership? Many reasons have been offered for the relative lack of leadership among our Catholic people. One commonly adduced is this: "We Catholics came from countries where Catholics were persecuted or where they did not have the material means to give their children a good education."

But compare the relative leadership and success of much more under-advantaged groups, like the European Jew. Check the Jewish names from a list of leaders and see what proportion they bear to the Catholics. With ambition and energy men are often stirred to greater efforts because they feel themselves to be under-advantage. The stern and desperate fight which the poorly educated representatives of the minority make for leadership is in direct proportion to the difficulties they have to encounter. Surely if more Catholics had the inspiration and persever-

ance to achieve leadership many more would be occupying the head positions in the land.

Another reason often given is that Catholics were at a disadvantage in this country because they could not give a good education to their children. If anyone is inclined to think this is a reason let him consider for how many years many Catholics have had a very good education. Other groups with less chances have fought their way forward to much greater proportional leadership.

Another reason offered is that Catholics live for the next world and not for this, that they discount the advantages of temporal eminence and success in favor of eternity. Anyone who brings this statement forward surely over-estimates the general spirituality of our people and under-estimates their intelligence. Those Catholics who are capable of leadership surely do not show any diffidence because they wish to be unknown and hidden. It is true that a false understanding of the meaning of humility and self abasement may keep some good people in the shadows of mediocrity who otherwise might have come out and become leaders, but it may be questioned whether the number is very great.

The real reason

What then is the real cause of this lack of achievement and of leadership? We once put the question in writing to a very prominent Catholic whose own personal career was a great credit to the Church and who was unquestionably well informed about his fellow citizens. He would not answer in writing, but he called up on the telephone to say: "Father, do not mention my name in connection with this reply, but the honest truth as I see it, is this: the reason there are not more Catholics who occupy positions of outstanding leadership is because too many Catholics are so confoundedly lazy. In order to become a leader" he went on, "a man has to make many sacrifices, has to work hard, often without much immediate return, to give up many amusements and gratifications. Those outside the Church seem much more inclined to pay this price of effort and self sacrifice than Catholics are. Whatever be the reason our people are often too easy-going. Even the ones with talent and capacity often will not work hard enough to get up to the top."

Though the priest may not agree with any of these statements and theories, though he may have some private solution of his own to explain why Catholics are not more eminent, he can scarcely deny the fact. If each priest would take this condition to heart and would do what he can to encourage Catholics to work hard enough and make sacrifices enough, to form definite

ambitions and aspirations, so as to get to the top of whatever they are doing, he would confer a great benefit on the Church and on society. For it is a calamity that people of no beliefs or false beliefs, who do not even known the answer to the simplest spiritual questions, who are materialists or agnostics, should arrive at positions of great influence and power and mislead and injure their fellow countrymen, when good Catholics, with the exercise of the same energy and zeal, could replace them and bring to the people the saving principles and truths of Christ.

The priest can surely do much to encourage leadership of our people by encouragement, by instruction and by example. Many people are discouraged and low-hearted about their own personal talents and possibilities. We recall an amusing instance told us by a priest of an ambitious plumber who came to the rectory to ask instructions on public speaking. "Father," he said, "the fellows like me, they want me to make speeches at union meetings and political meetings, but I don't know what to say." The Father gave him the simple outline of the common-places. "When you have to talk about a subject," he said, "ask yourself: who? why? under what circumstances? and how? and you can make a speech on almost any subject." Some months later the plumber came back to thank the priest. "Father," he said, "the instructions you gave me were wonderfully helpful, I have been making speeches right and left and now the boys are so fond of my oratory that they actually want to put me up for mayor." Of course the young man had better sense than to let them do so, but he had arrived at a certain local eminence just because the priest had encouraged him.

The sister of one of the most successful of Catholic women essayists, perhaps the greatest the country ever had, told me this story. "When we were girls, my mother spoke to us one day about making our living. She said to me: 'Mary, you like to teach and you would make a good teacher, you had better be one.' Then turning to my sister, she said, 'Agnes, you have the makings of a good writer, write some stories or essays and send them to the magazines.' " So Agnes Repplier, after much preliminary practice, sent a story to the *Catholic World.* It was accepted and thus began a most distinguished career of writing which ended only in her own age. A word of encouragement to the capable and the talented from the priest or someone else who is interested may often make the whole difference ed and thus began a most distinbetween a career of leadership or existence.

In his sermons and instructions the priest should from time to time explain the difference between true

humility and false humility. True humility admits, and thanks God for all talents and opportunities and is eager to use them to the utmost. It is unafraid of the criticism, the detraction, the opposition which special achievement brings. Therefore, to be truly humble means to be undiscouragable. False humility is a diffidence in one's self, a low heartedness, a pusillanimity which come from the fact that one is not truly humble and does not sincerely desire to refer all things to God and do and suffer all things for Him. It is selfish and self-centered, fearing failure and the rebuff which may come from literary work or from speaking or from any other form of public action.

The priest should also call the attention of our Catholic people to the responsibility each has for spreading the faith, for standing out for Catholic principles and point out that one of the best ways to accomplish these things is by attaining leadership.

Finally the priest will do well to select from members of the parish certain individuals who by their talent and personality seem best fitted for leadership and then encourage them, put them forward, give them tasks which involve some leadership and aid them by prudent criticism and comment.

Finally the priest who writes may well publish from time to time in Catholic papers or elsewhere, explanations of the duty of leadership, its opportunities and requirements, the perseverence necessary for arriving at a position of influence. He should also, one would think, warn our Catholic people against the deadly vices of envy and jealousy, detraction and animosity, which are so frequently characteristics of some Catholic groups. These vices, which come under the deadly sin of envy, are often mistaken by Catholics for zeal or plainspeaking. Where there is a question of some gross vice good Catholics shrink from it. But it is surprising how often they will indulge in detraction and criticism which so injure the opportunities of their fellow Catholics for leadership.

All in all the subject is a fruitful one. Our nation is now at the head of the world and its leaders control therefore the destinies of the nations and, to an extent, those of Holy Church Herself. If we can arouse among our Catholic men and women and boys and girls a right ambition and desire for leadership we can supply this country with the guidance it needs to fulfill its duties towards itself and towards humanity.

May Mary the Mediatrix of all grace pray for us and may we each utilize to the full for the love of God and of our neighbor, of our country and of our Chruch, the opportunities to practice and to preach and teach the apostolate of leadership.

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Papal Views On Psychotherapy

Rev. William F. Allen, d.c.l.

Interest in psychiatry and the problems of the mind together with their manifestations in social behavior is on the increase. Popular monthly magazines feature articles on different phases of the problem and these are avidly sought for by their readers, young and old. Everyone is struck by the ever-widening needs of mental therapy felt under present day living conditions. The President's Commission for the Health Needs of the Nation reported that half of all patients in hospitals occupy beds for the mentally ill, and that 6 out of 100 of the population have a mental condition needing care. It is also asserted that the field of mental health includes a tremendous amount of inadequately supported theory.

A priest for 22 years, *Father Allen* taught Theology and Canon Law in seminary; sociology, psychology and ethics in hospitals and at present he is the chaplain of Farren Memorial Hospital in Montague City, Mass.

Our present Holy Father has had the occasion within the last year to address in person two important gatherings of specialists in the neurological fields (1). His thoughts as well as some reflexions of reputable authors in this science should be welcome to us all. The vast expanse of research into mental problems and the invaluable contribution to human ills is the task confronting psychiatry and the findings in that field are of paramount importance to all, especially to the Church, to Religion.

Religion and Psychiatry

It is but natural that Religion should be ultimately and intimately concerned with psychiatry since both deal with the soul of man, the mind of man. The Church wishes the salvation of man's soul and its proper guidance so that its conduct will meet with the approval of the Omnipotent God.

Psychiatry studies the behavior of the same individual from a human, social viewpoint inquiring as how and why the man acted as he did, or does. Both, then, Religion and Psychiatry, deal with the conduct of man at different levels but it can be easily seen that such levels are often intermingled and tangled. What is anti-social can be sinful and the cure of one deficiency is the alleviation of the other. The twain can meet. The churched and the unchurched can be both found subject to the vagaries of the mind.

Delinquent and Sin

Moreover the Church always has the erring at heart and will bend every effort to lead him back to the fold. Sometimes, the wandering sheep cannot be led back until the key to his trouble is found in the unconscious misuse of his mental equipment. For example, the much publicized juvenile delinquent from the slums or from the ill-starred opportunity class of the local schools creates a feeling of sympathy in the arresting officer as well as in the stern, justice-dealing magistrate, all because the youngster has a problem and is a victim of it. Unable to bear the routine of regular school discipline, he is, nevertheless, keen and alert enough to have discovered and worked up and adopted a mental set-up which brings him to grief in a manner so human and simple that knowing men hesitate to punish and fain would condone! At work in him were forces, driving forces horrendously powerful and destructive but seemingly harmless and playful to the child-like, simple possessor. The victim used them to achieve a goal, oblivious of the catastrophe lurking in the attainement of that goal. The end-result was anti-social behavior as well as sin. The Court will declare that the individual has failed in his civic character formation and the inference will be, too, that the Church has failed to mould him into a God-fearing, law-abiding youngster. But, most often, it will be proven that Religion could not bear fruit because of personality difficulties in the child.

The springs of conduct must be found, unraveled, set aright, and then the child is ready to adopt and follow the directives of Religion. The habitual thief, the sex offender, the pyromaniac, all have deeply-rooted personality problems which lead them to sin and the cure is not all spiritual; rather, there must be an interplay between the spiritual and the findings of the psychiatrist.

Conflict Possibility?

We therefore in Religion have a prime interest in all the studies of the mind. More and more areas of cooperation between the psychiartist and the priest are ever-pres-

ent; but too, there is always present the danger of encroachment because the realm of conscience brings the confessor to the task of intimate counsellor and sometimes, the psychiatrist would drop the weighty shackles of some religious, moral conviction from the patient's mind and conduct. Conflict then is possible. Which are some of the fairly-well established points of contact between Religion and Psychiatry? We aim to give succinctly the thoughts of Pius XII in most of the topics.

Freudism

The trend today in Psychiatry is more toward the study of the subconscious. "People speak of dynamisms, determinisms and mechanisms hidden in the depths of the soul, endowed with immanent laws whence are derived certain modes of acting. Undoubtedly these begin to operate within the subconscious or the unconscious but they also penetrate into the realm of the conscious and determine it" (p. 428). The father of the study of the subconscious is Sigmund Freud and about his doctrine, one thing is certain namely, the philosophy of Freudian Psychology is unequivocally rejected by the Church. Freud openly professed that God was but a subjective idea with no true objective existence and represents to the individual a sublimation of his former, child-like attitude and submission to his own parents; or, the idea of God might be an external projection of the individual's 'super-ego', a super monitor. Religion is a product of sublimation and at the most a 'crutch' for the emotionally sensitive.

The same Freud would have sex as the most essential drive in man; and being a bi-sexual animal only, is a victim of the lowest instincts of both a conscious and especially subconscious content.

Admittedly, there are many variants in the Freudian school of thought but the original teaching would subscribe to the above without difficulty. It is evident that no Catholic, no religious-minded scholar could countenance the cited theory.

The Method of Psychoanalysis

The analytical method of psychoanalysis does not fall under the same stigma providing certain limits are respected in its use. Depth psychology is entranced by the subconscious and its exploration. The greater part of man's life therein lies buried and in anxiety and depressive states together with many difficulties of a sexual nature, it is the subconscious that influences man to a high degree. Dreams are filled out with matter furnished by the subconscious. More attention is being paid to the methods of probing the sub-

conscious. A recent book by a priest, reviewed by an eminent psychiatrist calls for more consideration of the dynamic forces and conflicts involving the human personality as a whole in the evaluation of human acts along with the influence of the rational faculties (2). The Pope is cognizant of all this "people claim to have devised methods that have been tried and recognized as adequate to scrutinize the mystery of the depths of the souls, to elucidate them, and to put them back on the right road when they are exercising a harmful influence." These methods brings up certain questions on which we have definite papal directives and which serve to pin some areas of conflict with psychotherapy.

Dynamisms, the Soul?

As quoted above the Holy Father would not deny the existence in man of certain dynamisms, mechanisms, determinisms which exert a pressure on man's activity but he warns us that these are not the soul in man. "Psychic dynamisms may be in the soul, in man. They are not however, the soul nor man" (p. 429). We cannot and should not admit that the spiritual in man, the soul, endowed with intelligence and free-will, is deprived by these dynamisms of the God-given role of governing, directing man. Some psychoanalysts view man as the victim of these inner forces so much so that he has no control over his external actions and their classical contention is that theology describes perfectly man in the abstract, but the man of reality, is misunderstood by all except by the psychoanalyst. "It would be a departure from reality to attempt, in theory or in practise, to entrust the determining role of the whole of man to one particular factor, for example, to one of the elementary psychic dynamisms..." "What constitutes man is principally the soul, the substantial form of his nature. From it, ultimately, flows all the vital activity of man. In it are rooted all the psychic dynamisms with their own proper structure and their organic laws. It is the soul which nature charges with the government of all man's energies insofar as these have not yet acquired their final determination."

"It is not possible therefore when studying the relationship of the ego to the dynamisms that compose it, to concede unreservedly in theory the autonomy of man, that is, of his soul but to go on immediately to state that in the reality of life, this theoretical principle appears to be very frequently set aside or minimized to the extreme. In the reality of life, it is argued, man always retains his freedom to give his internal consent to what he does, but in no way, the freedom to do it. The au-

tonomy of free will is replaced by the heteronomy of instinctive dynamisms."

Psycotherapy contends that these dynamisms are at the root of the person's conflicts since they inhibit the ego of the person; and once inhibited, the person is under the tyranny of the affective impulse streaming forth from the unconscious and that this inhibition and its fruits escape completely from the control of the conscious and of the soul of man. The victim then is not much better than the brute: he has more rational control over his actions than the brute. This cannot be looked upon as the correct picture of man in his struggle for the right and the good for it misrepresents truth and mocks the creation of God. Man is the arbiter of his actions, of his own decisions. "It cannot be alleged that the psychic troubles and disorders which disturb the normal functioning of the psychic being represents what usually happens. The moral struggle to remain on the right path does not prove that it is impossible to follow that path, nor does it authorize any drawing back..."

Contrary to this tenet of psychotherapy, we cannot possibly admit that man is but the play thing of his inner dynamisms as real as they may be. We must presume and hold that in man the soul commands and is able to control those inner drives and forces. The inner struggle of man is made up of man's will-to-good versus the tendencies to evil unleased by the dynamisms. And whilst the Pope urges us to encourage the study of real man, such as he is, such as his natural dispositions, the influences of his milieu, education, his personal development, his intimate experiences and external events have made him,... we must ever be mindful, that the essential structure of man does not disappear when the individual notes are added to it. It is not transformed into another human nature. Original sin did not take away from man the possibility or the obligation of directing his own actions himself through his soul (pp. 429-430).

The Question of Guilt

If the Church would have man's soul in command of man's behavior, internal and external, and if psychotherapy in certain forms would have him as the victim of tyrannical dynamisms and forces, it is only natural that the question of moral responsibility and of consequent guilt for offenses be considered. There is a distinct possibility of guilt since the person, even though ignoring the source of the compulsion, of the influx to evil, will feel nevertheless able to resist or to accept it. He will realize the presence of conflict, of struggle within himself once con-

fronted with the urge to act. The faculty of choice is his privilege: the persistence of the hidden dynamisms, forces, may color, alter, interfere to do or not to do. Of course, there will be exceptional cases wherein the persons will not be able to resist at all and abnormality will be present to a high degree; evidently in such circumstances there will be little or no question of moral responsibility. These will be the rare cases. One can admit therefore the real possibility of guilt in theory. Psychotherapists find guilt as a fact and they minimize it, explain it away, or try to sugar coat it for it is a potent source of neurotic anxiety. We must admit as true and real the sense of guilt as a result of a voluntary transgression of God's law. Normally, when the person is a Catholic and has confessed his sins, he is convinced that his sins are forgiven and that guilt no longer exists. He may still have remorse, shame, fear but emotionally, all these are kept within reasonable bounds and the person feels secure, well in control of self emotionally. It would be wrong and false for psychotherapy to pretend that this sense of guilt does and should not exist: the sin, the fault and therefore the guilt must exist until the sin is duly forgiven through sacramental confession. When the person has sought this sacramental help and the guilt still persists, then methods of psychological order may be found very useful as supplementary remedies.

Material Sin

Along these lines, it is sometimes known that analysis will not only tolerate sin (i.e. sinful acts without any subjective fault on the part of the person involved) but they will counsel sinful acts as a means of lessening some tension or conflict within the person, assuring the patient that for him, such acts will not be wrong, sinful. Apart from the very doubtful subjective innocence in all such cases, this manner of counselling is wrong since there is in reality no material sin—as every act is in contrast to the divine model and is not morally indifferent in itself. It would be to lack respect and reverence for God, to sanction, to recommend these acts.

Sexual Conflicts

Certain schools of psychotherapy hold a morally offensive procedure as regards psychical sexual troubles. It would hold "that sexual troubles of the unconscious, as all other inhibitions of identical origin, can be suppressed only by their being brought to the level of consciousness... and one cannot consider as licit without further consideration, the evocation to the level of consciousness of all representations, emotions, and sexual experi-

ences which lie dormant in the memory and the unconscious and which are actualized in the psychic..." It would seem to us that such a mode of procedure (the dramatization and the vivid recalling of all such sex memories) would tip the scales of balance against the soul in command for the good, and favor the instinctive contrary drive for evil. For those who do not believe in the soul as the commanding force in man such a procedure has sense: after all, the drive is in command, and to release it from all inhibitions, is to cure the personality defect. To all who believe in God's creation of man, with the spiritual predominant, such a method of cure is immoral and highly dangerous to man's equilibrium, mental and moral. The Pope would urge caution in sex education and in the use of psychoanalytical methods of treatment. He would rather insist on indirect therapy through methods of encouragement, support, reeducation, adjustment to the surface conflict, without probing the depths of the unconscious on this point. For Christian philosophy, the control of the sex dynamism lies in the person's self-control, its assertion of the higher values in contrast to the lower instincts. To acquire the proper perspective of sex, to coordinate the sex instinct to one's purpose and duties in life along with the fulfillment of the purpose of the Creator of the sex impulse, this is not accomplished through sex experimentation but rather by frank, honest, enlightened education, adjustments, good will and devotion to duty and to righteousness. To learn by experiment is to fail; our weak nature cannot withstand the dramatized glamour of evil.

The Impulse to the Infinite

Scientific research in the psychic field in quite aware of the tendency in man toward the Divine, the Infinite. This dynamism is looked upon as the most fundamental and elementary in the soul of man. Psychotherapy would see in this tendency the basis for the origin of all religions, the common element of them all. Religion would not be revealed by God and of divine origin but religion would proceed from the unconscious or the subconscious, from an impulse of one's affective life. It would be a natural, subjective feeling apt to manifest itself in divers manners. It would be the natural response to a natural need of the human heart. How contrary is this to the Catholic doctrine that Religion is founded on a clear and certain knowledge of God gleaned from the revelation of God in the works of creation as well as in His divine communication with man in Sacred Writ and Tradition! That a dynamism in man makes him feel that he exists from another and is obligated to that Other, of that

there is little doubt and psychotherapy should be quick to prove that this instinctive force is to be satisfied by an objective Truth and Reality. It is to the same of scientific psychiatry to use that drive to debase Religion to a man-made outlet for emotions without foundation in fact or in the command of the Divine Will.

Secrets

Another procedure of psychotherapy to be seriously considered in the probing of the subconscious is that of the necessity of total surrender of self to another, of unconditional extroversion. Applied psychology considers all attention to the ego as a psychic inhibition; and contrary to the natural altruism of the psychic being would be any self-love, any esteem, love or service of self. This is in strange contrast to the command of Christ to love one's neighbor as oneself for the love of God. It is therefore justified to have and aye, necessary to cultivate, a certain self-love and esteem. True, the exaggeration of this self-love would be harmful. But to conclude that all self-esteem is to be denied the person, is an exaggeration just as harmful. Our Holy Father declares that there is a defense, an esteem, and love and service of one's personal self which is demanded by morality and a sane psychology. On this general principle would Religion contradict the principle of therapists for an exaggerated total surrender of the ego in its personal affirmation.

Consequence

One of the demands of this exacted complete extraversion would be the unlocking of all secrets from the subconscious of the patient even to their last element and this on the score that secrets provoke serious psychic conflicts. It is to be held that the secret of the confessional may never be so touched in any analytical procedure of the subconscious; again, the same for

Contributions Are Welcome

While the Editors of PASTORAL LIFE shall endeavor to commission appropriately chosen articles from qualified clerical writers, they wholeheartedly invite priests and Religious to share their knowledge and experiences on any pastoral subject that may fall within the scope of this periodical.

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the professional secret even at the risk of suffering grave personal inconvenience. Other kinds of secrets may be divulged, for the most serious reasons, to a prudent man—to one capable of keeping them intact. Morality demands this for the common good and for the interests of the individuals involved. The patient has no right to give many such secrets away and surely the psychoanalyst has not the right to demand them. Indiscriminate use of the revealing of secrets is strictly forbidden by moral principles. The good to be obtained by the patient himself would not outweigh the serious harm thereby accruing to society by such actions.

The above mentioned areas of conflict of method between Religion and Psychotherapy particularly of the analytical mode serve to make manifest the deep interest and concern of the Church for the mental ills of mankind and their cure. Far from impeding progress in that field of research, the Church shows Herself ready to bless the noble efforts of sincere and scholarly doctors. However, true to Her mission, the Church feels keenly the solicitude incumbent upon Her as the Spouse of Christ that the truths of faith and reason and the fundamental unchanging ethical principles be accorded their rightful place together with respect for the honor and the glory of the Creator of the human mind.

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(1) Sources for PAPAL VIEWS ON PSYCHOTHERAPY include: Pius XII "Allocution to Specialists in the Neurological Sciences," Sept. 14, 1952. - Cf. *The Catholic Mind,* May, 1953 pp. 305-313. — Pius XII "Psychotherapy and Religion" April 13, 1953. - Cf. *The Catholic Mind,* July, 1953, p. 428, sep. — *America,* May 2, 1953.

(2) Nuttin Joseph "Psychoanalysis and Personality" Cf. *America,* Aug. 22, 1953.

OBEDIENCE TO THE CHURCH

We do ourselves no good when we afflict superiors by disobedience and rebellion. Both the priesthood and the episcopate are of divine origin. Hence the duty of priests and faithful, each in their own degree, to cooperate with their superiors in working out their own salvation and that of their neighbors: "Take heed to yourselves and to the whole flock in which the Holy Spirit has placed you as bishops, to rule the Church of God, which He has purchased with His own Blood" (Acts 20:28).

Preaching Is Teaching!

Rev. Aidan Carr, o.f.m. conv., s.t.d., j.c.d.

A distinguished member of the hierarchy tells, with an episcopal (small "e") chuckle, of the Sunday morning when he was approached after Mass by a well-meaning old lady, who exclaimed in a tone of appreciation, "Bishop, you'll never know what your sermon meant to me. It was just like water to a drowning man!" An equally unflattering observation was made recently about the sermons of a friend of the writer. "Father ————," said the layman, "is a wonderful speaker. He never puts any religion or politics in *his* sermon."

Within the year, His Eminence Joseph Cardinal Pizzardo, Prefect of the Sacred Congregation of Seminaries, went to some pains to acquaint the clergy of our country with his advice on how we should preach the word of God. To make his statements so much the more forceful, he placed them in the frame-work provided by the Encyclical *Acerbo Nimis* of the Blessed Pius X, who had been a simple pastor of souls himself at one time and will soon be a saint as well. To be a pastor is one way to become a saint. Surely there are trails enough to warrant sainthood!

The Cardinal's recommendations were made at the instance of the "Crusade for More Fruitful Preaching and Hearing of the Word of God," an organization of zealous lay people, of whom His Eminence said: "It is with all my heart that I pray that, through the diligent care of the Crusaders, the fervent ex-

Father Carr has written extensively for several clerical magazines. Presently he is teaching Dogma and Canon Law at St. Anthony-on-the-Hudson major seminary, and services missions in upper New York State.

hortation of Blessed Pius X may be better known to all American Catholics, and that inspired by it ...e United States may become a ...ore powerful and precious cen...er for the extension of the reign of Christ in souls and on earth." The substance of this important document affords the basis of the present article.

The persecution of the Church and its faithful throughout the world exceeds perhaps that waged in any other era of the Church's history. Certainly the intensity of it manifests an almost diabolically clever and ruthless organized movement, and where open hostility is not possible, the enemies of Christ's Mystical Body have recourse to more subtle techniques: the fostering of secularistic movements; smear campaigns; "political Catholicism"; the attempt to split the faithful from the clergy. Fierce wolves are forever circling the flock of Christ, red-eyed greedy for the kill.

While a solid awareness of the truths of the Faith is not a guarantee of immunity from dangers to one's personal faith, yet it remains true that "knowledge is the wing wherewith we fly to heaven" — provided that grace guides it there. Blessed Pius X declared in *Acerbo Nimis* that the chief cause of religious indifference in his day, and of infirmity of soul and the serious evils resulting from it, were to be found above all in ignorance of things divine. It is doubtful that he would minimize a similar danger in our times.

The immense dignity of the care of souls carries with it corresponding obligation to dissipate ignorance and to impart in its stead the indispensable knowledge of the Faith. The command of Christ that we priests feed His sheep includes pre-eminently the obligation of teaching them by means of well planned and solidly doctrinal sermons. The Code reminds us pointedly of this need in Canon 1347: "*In sacris concionibus exponenda in primis sunt quae fideles credere et facere ad salutem oportet.*" The old adage "He that will not be saved needs no preacher" anticipated the Code, at least in this regard!

Today's challenge

The human soul is naturally Christian and therefore it naturally (and supernaturally) yearns for instruction that will not merely exhort one "to be good," but will set forth *how* one may meet today's challenge to Christian living, and *why* one must meet it. One frequently hears the laity complain that our sermons lack much dogmatic content. They may not use the word "dogmatic" but that is what they mean. They need a constant *indoctrination* in the positive aspects of Catholic teaching, with the accent on doctrine. Pius X

emphasizes this when he reminds us: "Now, if we cannot expect to reap a harvest when no seed has been planted, how can we hope to have a people with morals if Christian doctrine has not been imparted to them in due time?"

The notable trend to the Church in this country, about 125,000 converts each year, is a strong testimony to the drawing power of our immutable, stable doctrine. In the chaotic times through which we are now passing, the average mind, and the "intellectual" as well, perceive an uncompromising certainty in our presentation of Christ's truth, and they seek and find security for the soul in it. If our preaching is not equally definite and doctrinal; if it lacks the force and drive that flaming torch of positive doctrine can alone impart to it — the initial attraction felt by converts to our Church may undergo a regrettable decline. In his *Acerbo Nimis* Pius X adverts to this possibility when he declares: "...the Christian, born again of water and the Holy Spirit, has faith within him, but he requires the word of the teaching Church to nourish and develop it and to make it bear fruit. Thus wrote the apostle: 'Faith then depends on hearing, and hearing on the word of Christ'; and to show the necessity of instruction, he added: 'How are they to hear if no one preaches?' "

The very pressing demands of the pastoral life allow slight time perhaps for formal study, and yet we all know that without a serious and generous effort to continue perfecting ourselves doctrinally, we shall swiftly lose much of the solid formation obtained during our seminary years. There is no substitute for keeping alive the spirit of study. Doctors, lawyers and military professional men are kept "up to snuff" by frequent refresher courses, board examinations and advanced schooling. Once the junior clergy exams have taken their place among the dusty tomes of our sacerdotal history, we are prone to relax mentally, slip on our snug slippers and let theological disciplines slip into the hazy realms of sweet indolence. The occasional

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sting of conscience we all feel is echoed in the cogent words of a holy and zealous pastor of souls in his encyclical: "The imparting of instruction requires labor and meditation. It demands more than any other kind of preaching. No matter what natural facility a person may have in ideas and language, let him always remember that he will never be able to teach without first giving himself to very careful study and preparation."

When all is said and done, good preaching is teaching, and the so-called "fatal facility" of expression and ideas can lead a busy priest to substitute them for an abiding diligence at his books and the assimilation of their contents. A working familiarity with the implications of our theology, patiently developed and aptly applied in our Sunday preaching will go a long way to help save both our souls and our voices. The tale is told of a sexton who, cleaning up the church on Monday morning, decided to risk a peak at the preacher's notes left in the pulpit from the day before. Along the right margin were instructions to himself such as: "Lower voice here," "smile benignly here," "look heavenward here." Near the end was a long paragraph of texts, opposite which the speaker had marked in large capital letter: "A R G U M E N T WEAK HERE. YELL LIKE H——!"

It could happen to any of us, but why should it?

THE PLACE OF THE GOOD BOOK

We live in an era of the moving picture and television. Without doubt, both have taken up a considerable part of time which formerly belonged to the printed word.

Yet, it does happen that the film and television contribute to increasing the value of good book. The reason is that even though one must fully acknowledge the technical and artistic importance of the moving picture, yet the unilateral influence that it has on man, and especially on youth, with its almost purely visual action brings with it such a degree of danger of intellectual decadence that moving pictures are beginning to be considered a danger for the whole population.

It is all the more necessary, therefore, to stress the task of the good book, which is that of educating the people to a deeper understanding of things, to think and to meditate.

Vocation To The Priesthood

What Our People Think Of It

Rev. J. M. Jammes

REMEMBERING that we have among the 389 respondents sixty-one nuns and a group of single people who do not any longer consider marriage a possible event, we are not surprised to find that 50 respondents did not answer this particular question; "*Would you like to have a priest among your children?*" Of the 137 respondents who qualified their "Yes," 41 having no children answered conditionally. The others, however, found many ways to express their willingness to have a priest among their children:

"Yes, I certainly would." (M.W.)
"Yes, very much." (M.W.)
"Yes, heartily." (M.W.)
"Yes, at least one." (M.M.)
"Yes, I hope that my son will become a priest." (M.M.)

Respondents realize that to have a priest among their children does not depend on their will. They know that vocation is a gift and they would "consider it a very great honor and blessing" (S.W.), or even "the greatest grace and privilege possible to a woman". (M.W.) To them "it would be the crowning achievement of a mother's life." (S.W.)

"Yes, it would be a great honor but unfortunately both of my children are girls." (M.M.)

"I should be extremely happy to have a priest among my children. The mother of a priest must be filled with gladness and gratitude to know that she has been instrumental in training a soul to do God's most important and glorious work; in ad-

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Father Jammes' respondents on his survey *"What people expect from the priest"* have been classified into four groups, *Single Women* (S. W.) *Married Women* (M. W.) *Single Men* (S. M.) and *Married Men* (M. M.)

dition, she can feel assured of eternal salvation through her son's prayers." (S.W.)

Because it is a blessing and a grace for the family as well as a necessity for the Church some are not only willing to have a priest among their children but also pray for it:

"If I had children, I would hope and pray to have a son worthy of being a priest." (S.W.)

"Please God," was the only answer of a M. W.; a few others have also realized that the important factor here is not their "yes" but "if that would be God's will." (S.W.)

"If (when) I get married, I promised our Lord that if he blessed me with nine children I want, I'd give him at least three of my boys, if it were His will." (S.W.)

Would be very grateful if that proved to be God's will." (M.W.)

"Should I have a son who expressed the wish of becoming a priest, I would not object; as a matter of fact I would be pleased. However, I would not force the idea upon him for the very simple reason that a religious vocation is 'God given' not man made." (M.W.)

After God, the child has to decide for himself and the respondents want only to be sure of his vocation. If one of their children "announced a desire to become a priest they would encourage him in so far as the correct choice of vocation leads to a happier and fuller life." (S.W.)

"Yes, I would like to have a priest among my children, if I were reasonably certain that the priesthood was his vocation." (M.W.)

"Yes, if they decided this on their own, without any pressure, with pure motives and a real sense of the sacrifice involved." (M.W.)

" I have no objections to the idea, it would depend entirely upon the decision of the child or children who wish to become a priest." (S.W.)

"If I ever had children, I would not object if one or more out of **their free volition** decided to be a priest." (S.W.)

Sometimes the respondents reply conditionally, "yes, if they were good ones," (S.W.), or weigh their children's aptitudes. They want a priest, but they realize how difficult priesthood may be, and they want only a good priest:

"Most assuredly, if I felt it were God's will. I would not be unaware, however, of the tremendous responsibilities resting upon his shoulders." (S.W.)

Because of their understanding of the priesthood, some respondents go even further and say what they are actually doing, or would do, to prepare if it is God's will a vocation among their children:

"If God should bless me with children I would deem it necessary and partly a duty of parents to foster and encourage any religious vocation they may have. It would be a tremendous honor to have a child of my own join a religious order. God does not give existence to a being to bring joy to the parents alone, He does so to give that rational

creature a chance to work out his salvation and be happy with Him in heaven. Far better is the person who has the opportunity for regular prayer or continuous study, to teach religion to others and to devote himself to the sanctification of their souls." (S.W.)

"I would consider it an honor and a tribute if a son of ours decided upon a vocation, in the priesthood. With the grace of God, we hope to preserve an atmosphere in our home which would be inducive to such a move. However, I would never force a boy to enter Quigley against his wishes." (M.W.)

For a few respondents, however, the "yes" probably does not express a strong desire, nor is it the sign of a special prayer. They want a priest "just as much as (they) want a carpenter or a lawyer." (S.M.) In two or three instances the answer at first glance seems even to be negative, so small is the difference between a "yes" and a "no." Since we are using an open end questionnaire, respondents have an opportunity to qualify their first reaction and to say, for example:

"Not necessarily—only if it would help them to sainthood." (M.W.)

In the same way the thirteen "nos" are very different from one another and range from indifference to actual opposition. Only six are a plain "No." For others the "No" is not definite, and it seems no more than the absence of an actual "Yes:"

"Not necessarily, however, I certainly would have no objection." (M.W.)

"I would neither encourage it, nor object to it if I felt that the child had a definite calling to that vocation." (M.W.)

Celibacy as an argument against the priesthood is mentioned in the answers of two single women who both have a Protestant background:

"No—it is not that I would object to a child of mine following the religious calling. It is rather that I disapprove of the celibacy required of priests and the numerous views of the Catholic Church to which he would have to adhere. However I realize that this is a matter for the child's own conscience." (S. W.)

"No, my objection would be to the vow of celibacy. I believe that marriage is a normal and important phase of life. Also, I look upon the priesthood as one of the most trying of callings." (S.W.)

One of the respondents, a fallen away Catholic, makes a distinction of interest, "No" (yes, if I were a believer). (M.M.) There remains only one definite and unqualified opposition against the priesthood itself:

"No. Do not consider it a normal life. Too many things to do and see in this life to have it so restricted. Also, a priest must adhere to a rule with declared dogmas. I believe man should always strive to keep his mind open on all subjects. 'Doubt is the beginning of wisdom,' good rule." (S.M.)

In spite of all these differences, we may assume that their respondents who do not answer in the affirmative actually do not want a priest among their children. Because of the importance of such an attitude, the general indications of these thirteen persons have been grouped in table 23.

The first striking point is the relatively high number of men. We have only five women but eight men, or 61.5%. Since the nuns are obviously not taken into account here, the expected percentage of men should have been only 38.4. We note also the higher proportion of married people, 77% of those who do not want a priest among their children. While some of these have no children, we also have families of four and even eight children. It may be significant in addition to note that only one of these thirteen respondents was born in Illinois, the state where our questionnaire was made, and where the majority of our respondents were born. Four are foreign born, and eight were born in eight different states. There is a distinct indication that as a group they may have been affected by the social characteristic called mobility, which may have contributed to their negative answer. To move is not necessarily to lose the faith or even respect and love for the priesthood, but mobility often entails a diminishing of traditional values. Certainly mobility often makes for instability of the family. Based on the works of different sociologists, such was the finding of E.C. Hughes:

> Students of the family have recently made the discovery that the divorce rate is not correlated with race, religion or income, but with mobility. Where people move most frequently, there is most family disorganization. Indeed, where mobility, and its corollary, secularization of land are greatest, there are no families. Mobility has robbed the family of its sanctity, even as it has stripped the dwelling of the sentiment that clung about the old homestead. To remain an economic and sentimental unit, the family must remain fixed in space. (1)

Indeed, even if the correlations for divorce were to be different, it is a fact of experience that where mobility and its accompaniment, destruction of the family, are greatest, we have few seminarians.

We are surprised to find so many Irish in the negative group. We have a total of at least six persons, or 46.5%, with some Irish blood, while the general percentage of respondents with Irish ancestry is 45.5. This result would seem to suggest that as a whole the attitude of the Irish group is not significantly different from that of the population at large in regard to the priesthood. Two respondents are full blooded Polish, and, while we do not have enough Polish in the group to deduce any valid conclusions, we should at least note

that these two persons have a very definite "No."

Only two respondents in this group had non-Catholic education. Five had only Catholic education and of these five, four had some college. The other six had mixed education. Thus, Catholic education does not seem a sufficient guaranty for a good Christian understanding and acceptance of a vocation either. While five of these thirteen have at least one non-Catholic parent it would be imprudent to conclude that the presence of a non-Catholic in the family is the reason why a vocation is not welcome: we also have five of these thirteen respondents with at least one priest among their relatives, and we should then be obliged to say that the presence of a priest in the family is a reason why a future possible vocation is not welcome. It is certainly too early to attempt any general deductions, but to be an Irishman, to have spent one's school life under Catholic education, to have a relative a priest—all these factors are not sufficient to give the priesthood such prestige that it would necessarily become an object of desire for one's children. Nevertheless, it is evident that the majority of these thirteen negative answers are more the expression of a dislike than of a real opposition. It is clear that the respondents as a whole would welcome a priestly vocation for their children, they often pray for it, and they would receive it as an honor. Many even feel their own responsibility in the preparation of the child for a possible vocation.

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(1) Everett Cherrington Hughes, *"A Study of a Secular Institution"*. (A dissertation, Department of Sociology, University of Chicago, June, 1928) p. 38.

SAD DEGENERATION OF VALUES

In a recent address to Vocational Rectors Archbishop Cushing said: "The old idea of a call from God, a 'vocation' in this spiritual, profound and holy sense, has been lost in the shuffle of our materialistic, competitive civilization. Everyone is looking for a 'chance,' or a 'break' or a 'job'; few are on their knees listening for a 'vocation,' a call from God Himself."

"The familiar cynical question, 'What's his racket?' reflects a lamentably widespread feeling that we work only to live; that there is no point in work itself except what you get out of it in the way of financial returns, satisfactions or access to power."

"We who are teachers, spiritual advisors and preachers to the young must correct this sad degeneration of values."

Toward A Better Harmony Between The Regular And Secular Clergy

IN considering the relations of religious to those outside the community, I believe that two such relations offer problems in modern America worthy of our serious study. The first is the relation of a religious institute to other orders and congregations.

The other relation is that which exists between religious and the members of the secular clergy. We cannot bury our heads in the sand and deny that friction does exist in this matter in some places. It is an unfortunate situation, because in the final analysis it is the Church of Christ that suffers. Any impartial observer will admit that there are faults on both sides. There are religious priests in charge of parishes who do not sufficiently observe the ruling of the Code which states: "The religious pastor or vicar, even though he exercises his ministry in a house or place where the major religious superiors reside, is immediately subject to the complete jurisdiction, visitation, and correction of the local Ordinary, in the same manner as secular pastors, with the exception only of regular observance" (Can. 631, 1). Sometimes, too, religious having the care of souls are not sufficiently mindful of their obligation to attend the diocesan clergy conferences, which extends even to exempt religious (Can. 131, 3). And it cannot be denied that there are some religious who, in associating with the secular clergy, show themselves deficient in courtesy, humility, and charity—though, of course, it is unjust to charge religious as a group with these faults of individuals.

On the other hand, there are some members of the diocesan clergy who seem to be unaware

that the religious state is an integral part of the life of the Catholic Church, and that religious priests are the equals of the secular priests in the Church's divinely established hierarchy of orders, not merely substitutes or assistants of the secular clergy, intended to relinquish their care of souls as soon as a sufficient number of diocesan priests is available. The words of Pope Pius XII on this matter are surely clear and emphatic:

"That man errs who thinks that the peculiar form of the secular clergy, as secular, was approved and established by Our Divine Redeemer, and that the special form of the regular clergy is secondary and auxiliary—even though good and to be approved—since it flows from the secular clergy. Keeping in mind this order established by Christ, neither branch of the clergy can hold any prerogative by divine authority, since that same divine authority prefers neither the one to the other.... It is no rare thing for the entire clergy, including the bishop, of certain missionary territories to be religious. Let no one think that such a condition is altogether extraordinary or unaccustomed, or that it is only temporary, or that as soon as possible this sacred charge should be entrusted to the secular clergy (Instruction to Religious."

It should, therefore, be our resolution to do our part to maintain and to strengthen harmony among the various communities, and between religious and diocesan clergy. When a case of friction does arise, it is our duty to ask ourselves honestly if we ourselves are not at least partially to blame, and seek to remove the beam from our own eye, as Our Lord expressed it.

(This is an extract from an address delivered by the Very Reverend Francis J. Connell, C.SS.R., Chairman at the first National Congress of Religious in the United States, at Notre Dame, Indiana.)

NOW WE KNOW: POPE AND SAINT!

Father Sarto's (Blessed Pius X) first appointment was as a curate, at Tombolo, where he served under the wise guidance of Archpriest Antonio Constantini. The old priest, after observing the labors of Father Sarto, wrote these prophetic lines: "They have sent me as curate a young priest with orders to mould him to the duties of a pastor; in fact, however, the contrary is true. He is so zealous, so full of good sense and other precious gifts that it is I who can learn much from him. Some day or other he will wear the mitre; of that I am sure. After that—who knows?"

quid in casu?

By William F. Allen, D.C.L.

1. *What is the meaning of 'natural water' in the instruction on the new Eucharistic Fast?*

A. Natural water would contain no foreign element, strictly speaking. But in common parlance, natural water should also designate water to which chemical substances were added for hygienic purposes such as fluorides, chlorides, or water containg natural elements of iron, calcium, sulphur. Carbonated water is excluded by common consent of all authors.

2. *Would a sick headache entitle one to the privileges of the sick as to the Eucharistic fast?*

A. Yes; any indisposition that would merit consideration from a prudent man as imparing a person's well-being fulfills the requirement. The indisposition may be slight or serious, temporary or permanent, chronic, or acute, necessitating bed rest or not.

3. *Does the fact of sickness alone excuse from the strict Eucharistic fast?*

A. No; there must follow from the sickness a real and serious difficulty in fasting.

4. *What rule could be followed to accurately apply the exemption from the fast to the sick?*

A. In the minds of all commentators, it is agreed that whatever a prudent man with a well-formed, delicate conscience would consider as sufficient as a cause for exemption, that must be accepted. This is usally the confessor's task.

5. *Must the confessor be consulted before the sick person receives without fasting?*

A. It is reasonable to answer this question in the affirmative. However, a confessor may not be readily avaible for a passing indisposition and some authors do not impose the consultation sub

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(Readers are invited to propose for solution questions or cases concerning theology, canon law, liturgy and any other department of sacred science that may be of interest to the Clergy. Private correspondence on special queries offered.)

gravi before one receives Holy Communion.

6. *Could a hospital chaplain issue a group exemption?*

A. Confessors are not ordinarily permitted to do this for the simple reason that each person in a group varies in his ability to withstand difficulty and suffering. Nevertheless, it is admitted as possible, if a group could be found in about the same physical condition, in keeping the Eucharistic fast. It would seem that a hospital chaplain could meet such a group.

7. *May the sick take medicine in liquid or solid form as part of their exemption?*

A. Yes; the sick may take any and all liquids (excepting those of alcoholic content) and all medicines, prescribed or patented, in liquid or solid form without any limitation of time before Communion. This applies to all: lay, clerical, religious sick.

8. *How broadly may 'liquids' be interpreted?*

A. Common sense must guide us in determining the nature of liquids. Whatever is commonly said to be drunk, is liquid; whatever is held as eaten, is food. The potable nature must be possessed before the object is put into the mouth: a solid melting in the mouth could not be classified as a liquid. As liquids are cited: milk, chocolate, beef broth, eggnog, raw egg, etc.

9. *What about medicines containing a very slight addition of alcohol?*

A. Ami du Clerge would apply the rule 'parvum pro nihilo reputetur' if the alcoholic content was very small and the liquid looked upon as real medicine.

10. *Does any priest celebrating Mass after nine o'clock ipso facto enjoy the privileges of the mitigated fast?*

A. No. As in the case of the faithful, there must be present for the priest real difficulty in the observing of the traditional Eucharistic fast at that late hour. If there was no real difficulty or just a very slight inconvenience, the priest would not obtain the exemption.

11. *May a priest use the exemption before the first Mass if one of the bination Masses will be said after* 9 A.M.*?*

A. Yes; in the event of bination e.g. Masses at 8 and 10, the celebrant could takes liquids before the 8 A.M. Mass (one hour before the 8 A.M. Mass and up until one hour before the 10 o'clock Mass).

12. *Does the exemption hold if the Mass after* 9 A.M. *is said merely ex devotionis causa?*

A. Yes.

13. *Would the same apply to a priest who had broken his fast after midnight (but not by alcoholic drinks)?*

A. Yes; the priest could wait until after 9 A.M. the next morning and celebrate Mass.

14. *What conditions are necessary for the enjoying of the exemption by a priest?*

A. The priest (who is not sick) must find himself in one of the three special circumstances set forth in the Instruction "Christus Dominus". They are: he must celebrate Mass at a late hour, i.e. after 9 A.M.; or do onerous work in the sacred ministry before Mass (for at least one hour); or travel a long distance to the church for Mass.

15. *What is onerous work for the priest?*

A. The onerous character of the work is not to be judged exclusively by the actual time spent therein but consideration must be given to its intensity and its effect upon the health of the individual. The subjective element is all-important. A commentary from a Roman source cites the case of the Bishop in an ordination ceremony of two hours duration as being eligible on the grounds of onerous work.

16. *How far must the priest travel to fulfill the condition of the long journey to the place for Mass?*

A. On foot, the distance given is 1¼ miles. If the trip is made by vehicle the required distance would be greater. How much? No definite answer can be given from the Instruction but all commentaries agree that the approved distance must take into consideration the health, the age, the effects on the individual as well as the season of the year and the condition of the roads. Sometimes a journey of five miles in winter would be the cause of considerable difficulty for certain priests.

17. *What is permitted to the priest so exempt?*

A. He may take any liquids (excepting alcoholic drinks) as many times as he pleases up to one hour before the beginning of Mass. As to the nature of liquids, we refer back to q. 8.

18. *Does the priest break his fast by taking ablutions of wine at the end of the first Mass of his bination series?*

A. Yes; but the Instruction explicity grants him permission to say his other Mass, if he must but not merely from devotion (Hurth insists on the 'must'—the latin 'debet'—whilst Father Connell would seem to permit the priest to continue regardless of the nature of his second Mass). This might be of interest when a priest trinates on Christmas or All Souls.

19. *Who will judge of the sufficiency of the reasons for exemption in the case of priests?*

A. The priest himself is looked upon as competent and of good, prudent judgment. He is not obliged to consult his confessor. For the laity, the confessor is a check on the validity of the reasons alleged for the exemptions.

20. *May the faithful benefit by the same exemption if found in the same special circumstances?*

A. Yes; the special circumstances are the same for the faithful: onerous, hard work before Communion, lateness of the hour of Mass, and a long journey before Mass. It is to be noted that a slight modification applies to the laity: they may take liquids up to one hour *before the reception* of Holy Communion.

21. *What might be the nature of the hard work for the laity?*

A. We must depend on the prudent judgment of men but it should include something fatiguing, something which diminishes the strength and creates the desire and necessity for nourishment. All commentators cite the following: night work in factories; all who work from early morn such as hospital nurses, policemen, bus drivers, maritime workers as well as those who work hard at home before coming to Mass such as the mothers of families, farmers. Pregnant women are included in this category regardless of the amount of work done beforehand. It must be remembered here as in the other items that we must consider the subjective element as well as the objective reality. The difficult type of work may be deduced from the intensity involved in its completion, by the effects on the individual worker considering his age, nervous disposition, etc.

22. *What does 'lateness of the hour of Mass' mean for the laity?*

A. One could well presume after 9 A.M. as fulfilling the law because this hour was set by the Instruction for priests. For the laity no hour is given and it might well be that an earlier hour be late for the faithful. For example, a Mass said at 7 A.M. might be considered late for a man who must get to work by 8 A.M. The same for children who must attend school. The hour of Mass is so late that they cannot receive Communion, return home for breakfast and still be on time for work or school. In fact, the Instruction mentions under lateness of the hour the above example of scholars who must get to school and cannot do so conveniently and on time if they receive Holy Communion and return home for breakfast. The decree gives them exemption to take liquids before receiving even at a relatively early hour.

23. *Many ask if workers, university students, etc., may not be given the same privileges as are given to school children?*

A. It is agreed by some outstanding authorities that they do benefit from the same privilege. (cf. Ami du Clerge).

24. *Is it permissible for a lay person to diliberately choose a late Mass i.e. one after* 9 A.M. *and thus take advantage of the exemption?*

A. It is permissible if the person has a reasonable cause for the choice such as a late sleep on Sunday morning because of great fatigue, Communion at an anniversary Mass, at a wedding, Communion in a body with a certain society at a late Mass, etc. A just cause would permit the exemption. Dr. Connell mentions the case of an altar boy assigned to the 11 A.M. Mass and the predicament of a person who breaks his fast after midnight: he might await a late Mass so that he could communicate.

25. *What distance to be travelled to the church for Mass justifies the exemption?*

A. It is computed at 1¼ miles by foot and if a vehicle is used the number of miles must be increased with due consideration given to the traveler's health, the weather, the work done before hand, the condition of the roads, etc.

26. *Must the laity consult the confessor?*

A. Yes; the confessor checks the validity of the cause profered for the exemption.

27. *Do you think that the Church is inviting laxity on the part of the faithful in regard to the reverence due to the Blessed Sacrament by being so liberal in her dispositions as to the fast?*

A. No. The Church in the Instruction has taken ample safeguards to assure the traditional reverence, piety, respect for the Eucharist. The Church is solicitous for the increase of communicants at Mass in this present day and age. How many of us have not lamented the paucity of communicants at our later Masses—churches jammed to the door—but not the communion rail. Our youth since the last war has been fast becoming an Easter duty Catholic to a great extent. Rome perhaps is aware of our plight. The alarming increase of heart cases, stomach ulcers, etc. might have been a deciding factor in the liberality given.

(Answers given to the queries on the Eucharistic Fast were taken from the following sources: Dr. Connell of the Catholic University, Washington, D.C., in *The Ecclesiastical Review*, April, 1953; also P. F. Hurth, S.J., in *Periodica de re morali*, Rome, March, 1953. Fr. Hurth is a Consultor for the Sacred Congregation which issued the Instruction; and *Ami du Clerge*, Langres, France, March, 1953; Ford J. C., *The New Eucharistic Legislation*).

pastoral Reflections

THE BUSY PRIEST

Work in the priesthood is unevenly divided. Some priests have great leisure and have time to go here and there and take in what suits their fancy. Other priests are kept on the job day after day and well into the night with scarcely the bare minimum of necessary recreation. One young priest complained that he was expected to do more than he could possibly do. He had several overlapping assignments, with scarcely a free moment, and this day after day. An older priest asked him: "Did you ever pray to be a good priest, did you ever ask God to help you save your soul?" The young priest admitted that he prayed constantly for that intention. "Well," said the older priest, "this is the way God is answering your prayer. He is keeping you so busy that you have no time to get into trouble." It is no doubt true that many a priest has been kept out of trouble because he was kept too busy to have the leisure for dangerous recreations. A wished-for leisure might be the very worst thing for one's soul. It may get monotonous to be on the job all the time, but it does give one a certain spiritual security. It is better to be busy and save your soul, than to have the leisure to lose it. Along with this same line of thinking, one who is not kept busy by reason of his appointment acts wisely in making work for himself. This is what zeal will, of course, suggest. But it is also a practical means of helping remain a good priest. Idleness is the devil's workshop, and apparently he makes no exception for rectories.

POINTED STATEMENTS

Older people often quote what Father So-and-So said on a certain occasion years before. The apt statement of a priest at a strategic point in someone's life may remain fixed in memory for good. A wedding, a baptism, a funeral, a visit to a patient in the hospital may all be routine duties to the priest, but to the person or persons vitally concerned the occasion is of supreme import. What the priest says at such a time will necessarily make a deep and perhaps lasting impression. Needless to say, a priest must be careful not to say anything imprudent. But likewise he ought to be aware of the grand opportunity to say something worthwhile and quotable. A pointed statement at the right moment may be the occasion of a vocation to the priesthood, the trigger that sets off a religious vocation, the turning point in a career, or the beginning of a life of great virtue. Many a sick person has suffered with a sort of futility and almost despair until the priest on his visit made the right remark about re-

signation to God's will. From then on the sick person suddenly took on a different attitude toward suffering—and saw the opportunity to grow in the love of God. A priest after a few years of experience has a store of apt remarks to fit almost any occasion. That they are used over and over matters not, for they are new to this person here now. If so many persons in the past have been greatly influenced by the quotable remarks of a priest, it is equally true that people now will be similarly impressed. We can all talk in generalities and often do. But our pointed statements at the right time and place will make impressions that last.

NO SOULS ARE TRASH

A young assistant was much disturbed as the pastor tagged certain people in the parish as "trash," or "no good." Actually, no souls are trash. No people are really "no good." No living person can be considered definitely past redemption. A priest can take very little consolation in feeling that certain people are "no good," and therefore have no claim on or right to his ministry. As a matter of fact, he must try his best to salvage these careless ones for God. We modern priests have to get out and convert sinners. No one is lost until he is in hell, and it is our work to see that he does not get to hell. The greatest, the most perverse sinner can under God's grace be made into a saint. Who are we to prejudice anyone unworthy of conversion? We cannot justify ourselves by tagging certain people hopeless and then feel no obligation to serve them. As we mentally put various people into different categories, one heading should not be "No Good" but rather "To Be Worked On." Every difficult person is a challenge to the zeal of a priest. If mere conversation does not bring the man around, then we have to try prayer and penance. Our own efforts will probably not be enough. We will have to enlist the aid of our parishioners. We can give members of our parish specific intentions to work on. It is entirely conceivable that certain good persons could be talked into going to daily Mass and receiving Holy Communion daily to help bring about the conversion of a particularly stubborn soul—particularly if that one be a husband, or son, or other relative or friend. Often lay people in the parish can be a great help and ally. The Confraternity of Christian Doctrine and the Legion of Mary know this. It is the grace of God in last analysis that effects the conversion. We do our part, and God does the rest.

REV. T. C. SIEKMANN

A SUGGESTION

What better way to start a Seminarian or a newly ordained Priest on the path of priestly teaching and reading than a subscription to PASTORAL LIFE?

BOOK-REVIEW Selections

TO GOVERN IS TO LOVE, by F. X. Ronsin, S.J. Translated by Sister Eugenia Logan, S.P. Society of St. Paul, New York. 287 pp. $3.00.

In making available Father Ronsin's treatise on the vocation of religious superiors, the translator and publishers have rendered a timely service to religious women in the United States and, indirectly, to those they serve. This publication seems particularly opportune, coming as it does at a time when religious life in America is showing a vitality remarkable alike for its loyalty to the traditional practice of the counsels and its eager response to recent instructions and directives from the Holy See. Numerous local, national, and international congresses of religious held in recent years have focused attention on the grave responsibilities of religious superiors. Commentators, and superiors themselves, in these congresses and in published works, have stressed these responsibilities and the burdens they entail. Few have pointed out clearly, as Father Ronsin does, the privileges and opportunities for service that are peculiar to the office of religious superior. The very title of the book, **To Govern Is To Love**, suggests its vision and its scope.

This is not a popular how-to-do-it book; nor is it a mere collection of pious essays. It is a careful study of the complex and highly specialized office of the local superior in a house of religious women. Out of Father Ronsin's long and extensive experience as a spiritual director of religious have come strong convictions. These convictions Father has synthesized into a simple and easily defined thesis: "To govern is to love." To govern well in a religious family is to love well the members of that family. The ideal superior should bring to her task talent, intellectual gifts, and experience; but if she has all these and does not love those she would govern, she will fail in her essential task, to lead her subjects to God.

This theme dictates the content of Father Ronsin's book. Nothing that touches the problems of right government in religious life is extraneous to his message. Yet he treats the whole gamut of the common life, the vows, fraternal charity, and religious justice with clarity and an economy of words that suggests the distillation of years of thought on these subjects.

In form the books builds up in a hierarchy of thought that is majestice in its simplicity. The au-

thor's preoccupation with wisdom as an essential basis of all direction and government is reflected in his careful ordering of ideas. The book begins by telling the superior that she must know her subjects, then understand them, before she can hope to govern wisely.

The superior who is intelligent as well as well-intentioned will not presume that the grace of office is accompanied by infused knowledge. She will rather use all the means at her disposal, including the findings of the profane as well as the sacred sciences, to know her subjects. This knowledge would in itself be no mean accomplishment. But she must also understand her subjets, with their diversity of gifts and limitations, their predictable and unpredictable reactions.

After treating the superior's need for knowledge, understanding, and correct notions of her peculiar service to her institute and to the Church, Father Ronsin reaches the climax of ideas in Part IV. Here he shows that a superior must love with a charity that puts God first and His creatures second; yet she must love with the nature God gave her, which is that of a woman, and in the office which is her special vocation, that of a mother to the daughters of her institute.

The ease with which Father handles this difficult subject is not a matter of impractical idealism. He can be severe, as when he considers a community suffering from a superior who is unwilling to relinquish her office even when her inefficacious government demands her resignation of power. (70) He is gentle and sympathetic and humorous in pointing out diversities among members of a religious family and the necessity of adjustments to reality. "An aggressive will and the most genuine virtue will never succeed in overcoming the inability of a stomach to tolerate onions." (108)

Subjects as well as superiors will find encouragement in his treatment of the common life and the vows. With strong Christian optimism he faces problems of adaption to modern conditions. In his analysis of the vow of chastity he almost contradicts his own statement: "During all the centuries, men have never yet written a treatise, necessary but impossible for them to do, a treatise on the psychology of women." (163-164) Priests who have to direct the consciences of religious women will find here sound doctrine enriched by study and experience.

The translator has kept close to the text, giving us the precision and charm of Father Ronsin's aphoristic prose. On every page neat capsules of thought invite meditation and study. Those who read French will want to consult a longer work of which this is a resume; those who depend on translations will want Sister Eugenia to consider **Pour Mieux Gouverner** as a worthy object of her scholarship.

SISTER TERESA ALYSE MOUNT, S.P.

Immaculata Junior College

MENTAL HEALTH IN A MAD WORLD, by Rev. James Magner. The Bruce Publish. Co., 298 pp. $3.75.

This valuable study of the human mind (intellect, memory, and will) is replete with wise suggestions and practical advice. The importance of learning the art of getting along together, the ability to relax and to endure suffering, the value of a sense of humor are developed admirably. Lincoln's advice to the embittered is very good: "Sit down and write a strong, sharp, and mean letter, and then tear it up."

Persecution complex and self-pity are likened to a chewing one's grievances like a cow upon a cud, to a baby crying for attention, taking the sunshine out of life, "eating worms." Self-pity is called the most dangerous and deceptive emotion. Grudges are bad and excess baggage. Mind and body react on one another. The "fuss-budget" type, the perpetual motion complex, "the poor mouth," peevishness, accenting the positive are treated well. The chapter on gratitude, cynicism and negative outlook is excellent.

To keep growing mentally and spiritually should be our constant aim. A sense of direction with certain objectives and goals is vital to mental health. This means not escaping from work, decision, reality, responsibility, or self. It means keeping busy, knowing what one wants in life, valuing what one has, especially time and opportunity, but not letting outside activities detract from our doing a good job with our regular duties.

A healthy mind is a friendly mind. A clean mind is important. Mental sludge is the worst garbage. Truthfulness is necessary for mental health; hyporcrisy harms it. Self-confidence and self-respect attuned to humility, willingness to work with others, ability to ignore petty jibes, being polite, neat, just, and charitable, using money well, are all fine helps to mental vigor.

Few things in life are perfect. We must concentrate on the pleasant, beautiful, positive aspects. If one is temperate in all things, he will avoid the disgust and remorse that comes from unbridled appetite. The subject of drink is treated very well in ssveral places. Other topics are "standing on one's own two feet", faith, awareness of Divine Providence, making the most of what we have, honest effort to love and share with others.

Many lives are empty because love of God and neighbor is sadly lacking. They never lend a helping hand. The author tells of a husband who bought a box of candy to his wife only to throw it out the window when she had suspicion instead of gratitude.

All can learn to live intelligently, seriously, controlling their instincts, impulses, appetites, and emotions. They can heed their consciences, have a religious outlook, and a positive notion of duty. You will pay more than a cent a page for this book, but it's well worth it. It's a real treat!

REV. PAUL M. GILMORE

THE SHEPHERD'S TARTAN, by Sister Mary Jean Dorcy, O.P. Sheed and Ward, $2.50.

This is a delightful account of convent life by one who knows it well. Vocations should soar because of its accurate information, humor, wisdom, and piety. Convent life is anything but dull. The preface of the book is fascinating, and the book is interesting to the last word. The author is a Dominican nun from a large family; her father was Irish, and her mother a little of most everything with accent on the Scotch.

Vocations come from good, normal families. No telephone message comes from God about them. A desire to serve God is the only sound motive for religious life, which is a love affair with God.

The author tells of her family shopping for long underwear (with ankles), a code word left with her sister, the giggling and crockery breaking of novices, the investing day when they dress as brides. Women's hats and nuns' headgear are treated inimitably. Also nuns' summer work, also a girl who finally found a sin to confess, the one who "eloped" to the convent and was followed by her mother and police.

"Poor Bandaged children of Eve" is the title for a chapter dealing with bright slips of the tongues of children. Then comes gremlins, meditation, sickness. The last two chapters are on Mary and they are inspiring.

REV. PAUL M. GILMORE

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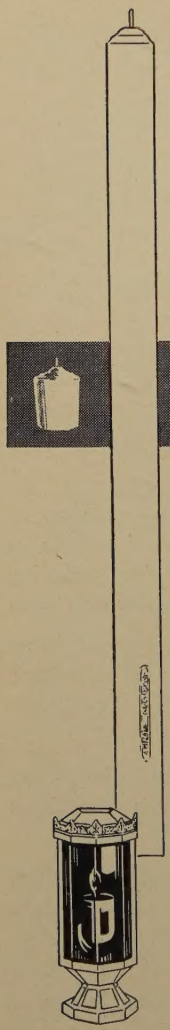

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